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Sanskrit Learning Package

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anukramaṇikā

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INTRODUCTION

Hari Om. I believe, we do not have to reject English just because we want to learn Sanskrit, rather we should make use of this world class language to advance up to the celestial Sanskrit language. It is often said that “Sanskrit must be taught through Sanskrit medium only (संस्कृत-माध्यमेन एव).” The words are very inspirational and patronizing, but practically it is just a slogan. Because the fact remains that a language can rightly be taught and learned through another medium that the learner understands. Such medium could be one or more of the three popular types, namely: (i) the English for English speaking people and a regional language for the non-English speaking people; (ii) language of signs or gestures, and (iii) the medium of pictures, cue cards and actual objects as illustrations. Sanskrit is no exception to this fact.

In a classroom situation, where a teacher is present, Sanskrit can be taught through more use of latter two options and less use of the first one. Surprisingly though, the languages of signs, gestures, graphics and objects do not get counted and it is ostensibly assumed that Sanskrit can be taught through Sanskrit medium only, just because the teacher’s spoken words are Sanskrit. Whereas the fact remains that a teacher can not teach Sanskrit by speaking in Sanskrit only - without any use of the mediums of signs, cue cards, gestures, objects and some use of a language the reader understands. For a language teaching book though, the pictures and words written in a common language are used in place of signs, gestures, cue cards and objects.

A significant factor in the approach of this book is the input from our students regarding their needs and difficulties over number of years. Thus, while putting this book together, first consideration is given to the fact that learners may not know how to read or speak the Devanāgarī alphabet, if they came from the countries outside India or from the provinces of India where Hindi not the first language. For such learners, this book covers every aspect a new reader may need to learn the Devanagari script fully well. Also, Sanskrit words are *transliterated* with proper *diacritical* marks and English meaning of Sanskrit words is provided.

The book progresses step by step, without jumping ahead on what is not yet taught, and covers all basic aspects of grammar in a very delicate manner. In addition, after every step, the material is reviewed cumulatively under an entry called, ‘**what we have learned so far.**’ This **cumulative learning** is one of the beautiful aspects of this book.

A care is taken to make sure that, the material being discussed on any page deals only with the information covered in previous pages, a very simple principle but most uncommon. For this substantial purpose, you will notice that the three ‘tenses’ are introduced cumulatively without mixing with the ‘cases’ prematurely. After this, the seven cases are demonstrated, now together with the use of the tenses we learned. The key aspect of this book is that it shows you ‘**how to make your own Sanskrit sentences,**’ rather than teaching through premade sentences.

Thanks are due to Sanskrit Hindi Research Institute, Hindu Institute of Learning and Sanskrit Bharati for being my inspiration. I have tried to make this book easy as and useful as possible. Nevertheless, I beg the readers to forgive me for any errors or omissions. I hope you will find this book interesting and useful. ॐ तत् सत्।

-Ratnakar

LESSON 2

LEARN TO PRONUNCE SANSKRIT CHARACTERS

See section 5.3 for details on : (1) Guttural कण्ठ्य (*kaṇṭhya*, with throat), (2) Palatal तालव्य (*tālavya*, with palate), (3) Cerebral मूर्धन्य (*mūrdhanya* with cerebrum), (4) Dental दन्त्य (*dantya*, with teeth, (5) Labial ओष्ठ्य (*oṣṭhya*, with lips), (6) Nasal अनुनासिक (*anunāsik*, with nose)

(1) THE VOWELS :

<u>Vowel</u>	<u>Stands for</u>	<u>Sounds like</u>	<u>As in</u>	<u>Pronunciation</u>
a	(अ)	A	<u>A</u> bide	Guttural
ā	(आ)	a	car	Guttural
i	(इ)	I	pin	Palatal
ī	(ई)	ee	peel	Palatal
u	(उ)	u	pull	Labial
ū	(ऊ)	oo	pool	Labial
ṛ	(ऋ)	ri, ru	ring, crucial	Cerebral
ṝ	(ॠ)	ree, rū	reed, crude	Cerebral
lṛ	(ॡ)	lri, lru	-	Dental
e	(ए)	a	bake	Guttural+Palatal
ai	(ऐ)	ai	Saigaon	Guttural+Palatal
o	(ओ)	o	go	Guttural+Labial
au	(औ)	au	sauna	Guttural+Labial

(2) THE SEMIVOWELS :

m̃	(अं)	ã	nasal
h:	(अः)	half-h	breath

(3) THE CONSONANTS :

<u>Vowel</u>	<u>Stands for</u>	<u>Sounds like</u>	<u>As in</u>	<u>Pronunciation</u>
k	(क्)	k	pink	Guttural
kh	(ख्)	kh	khyber	Guttural
g	(ग्)	g	bug	Guttural

LESSON 3

WRITING SANSKRIT WORDS

PRACTICING SIMPLE CONSONANTS

Study the order of the Sanskrit consonants given in Lesson 1, and then do the following exercises.

PLEASE NOTE : Uniquely in this book, the characters are grouped according to their shapes, and not according to their usual alphabetical order. For, we have observed that with this novel method, it is easy for a new learner to co-relate and remember the *Sanskrit* characters.

All Sanskrit letters and words have a line on top to indicate the grouping of characters into a word. Follow this rule for each letter carefully and consistently.

$$\overline{v} + \overline{a} = \overline{va}$$

v

a

va

3.1 Letters : व va (wa), ब ba, क ka (Shown with Yellow Colour on the Back Cover)

व वा

v → va



vana (forest)

ब बा

b → ba



baka बक (stork)

व वा क

v → va → ka



kamala (lotus)

EXERCISE 2 : Only on what we have learned so far. Write the following in Sanskrit :

- | | | |
|----------------|-------------------|---------------|
| 1. ka, ba, ka | 2. ba, va, ba | 3. va, ka, ba |
| 4. ba, va, ka | 5. ka, va, ba | 6. va, ba, ka |
| 7. क, ब, व | 8. कक, कब, कव | 9. बब, बक, बव |
| 10. वव, वक, वब | 11. ककक, कबव, कवब | 12. वबक, बकव |

ANSWERS : (1) क, ब, क (2) ब, व, ब (3) व, क, ब (4) ब, व, क (5) क, व, ब (6) व, ब, क

3.8 Letters : ṭa, ṭha, ḍa, ṇa, ḍha, ḍa, Jha, ha ट, ठ, ड, ङ, ढ, द, झ, ह

(Shown with Red Colour on the Back Cover)

ट

ta



vaṭa वट (Banyan)

ठ

ṭha



maṭha मठ (Ashram)

ढ

ḍha



ḍhola (drum)

द

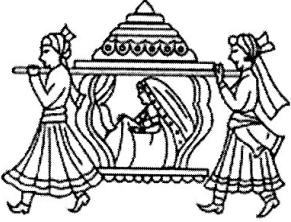
da



dīpa (lamp)

ड

ḍa



ḍulī (ḍolī)

ङ

ṇa



jhaṣa झष (fish)

झ

jha

ह

ha



haraṇa (deer)

EXERCISE 9 : Only on what we have learned. Write the following characters in Sanskrit

1. ṭha, ṭa, ḍa, ha 2. ḍa, ṭa, ṭha 3. ṇa, ḍa, ṭha 4. ḍha, ḍa, jha 5. da, ḍha, jha
6. ṭa, ṭha, ḍa, ḍha 7. ट, ठ, ढ, द, ड, ङ, झ, ह, झ, दल, दम, लभ, जनन 8. डयन, रम, बक, झष, हत, कर, तमस, तल, दम, शम, पवन, हर
9. झष, वर, नर, मद, पट, पटल, पद, बल, वन, सतत, खग, चल
10. भव, मन, बक, भज, वश, लक्ष, लक्षण, घन, धन, वरण, हय।

ANSWERS and VOCABULARY : 1. ठ, ट, ड, ह 2. ङ, ट, ठ 3. ङ, ड, ठ 4. ढ, ड, झ 5. द, ढ, झ 6. ट, ठ, ड, ढ 7. दल (army), दम (control), लभ (attainment), जनन (reproduction) 8. डयन (flying), रम (entertain), बक (stork), झष (fish), हत (defeated), कर (hand), तमस (darkness), तल (bottom), दम (control), शम (quietning), पवन (wind), हर (Shiva) 9. झष (fish), वर (better), नर (man), मद (intoxication), पट (cloth), पटल (layer), पद (foot), बल (power), वन (jungle), सतत (always), खग (bird), चल (moving) 10. भव (earthly), मन (mind), बक (stork), भज (worship), वश (win), लक्ष (aim), लक्षण (sign), घन (thick), धन (wealth), वरण (choosing), हय (horse)

LESSON 4

STUDY OF SANSKRIT VOWELS

saṁskṛta-svarāṇām abhyāsaḥ संस्कृतस्वराभ्यासः ।

4.1 Letters : अ a, आ ā, ओ o, औ au (Shown with Red Colour on the Back Cover)

अ ऌ आ

a → ā

अ ॆ ओ

a → o

अ ॆ औ

a → au

EXERCISE 10 : Only on what we have learned so far. Write the Sanskrit characters :

- | | | |
|--------------------|------------|--------------|
| 1. अ, आ, ओ, औ | 2. आ, अ, औ | 3. ओ, औ, ॐ |
| 4. अक्ष, आगम, आगार | 5. ओघ, ओज | 6. औदक, औक्ष |

ANSWERS and VOCABULARY : (4) अक्ष (eye) आगम (scripture) आगार (storehouse) (5) ओघ (flow) ओज (power) (6) औदक (watery) औक्ष (ox)

4.2 Letters : इ i, ई ī (Shown with White Colour on the Back Cover)

इ

i

ई

ī

EXERCISE 11 : Only on what we have learned so far. Write the following in Sanskrit :

1. a, ā 2. i, ī 3. ā, ā 4. a, ī 5. ā, ī, i 6. ā, ī
7. इ, ई, ईरण, इह, ईड, ईशः, ईक्षक, इतर, इक्षव, ईक्षण, इव ।

ANSWERS and VOCABULARY : 1. अ, आ 2. इ, ई 3. आ, आ. 4. अ, ई 5. आ, ई 7. i, ī, *īraṇa* (going), *iha* (here), *īḍa* (praise), *īśaḥ* (god), *īkṣaka* (exhibitor), *itara* (other), *ikṣava* (sugarcane), *īkṣaṇa* (eye), *iva* (as if, like).

LESSON 5

THE SANSKRIT CHARACTERS

See the chart of Sanskrit characters on the back cover of the book

A character (*varṇaḥ*) that can be pronounced independently is called a VOWEL (*svarah*).

eg. अ, इ, उ a, i, u ...etc.

A character that can NOT be pronounced independently (without the help of a vowel), is called a CONSONANT (*vyañjanānam*).

eg. क् + अ = क; ख् + अ = ख k + a = ka; kh + a = kha ...etc.

5.1 THE VOWELS

Shown with red colour background in the chart on the back cover

Sanskrit vowels are of three types.

(A) The SHORT vowels (*hrasvāḥ svarāḥ*) are those which take one unit of time to pronounce them. अ, इ, उ, ऋ, ॠ (*a, i, u, ṛ, ṛ*) are the five basic short vowels.

(B) The LONG vowels (*dīrghāḥ svarāḥ*) are those which take two units of time to pronounce them. आ, ई, ऊ, ऋ, ए, ऐ, ओ, औ, ॠ (*ā, ī, ū, ṛ, e, ai, o, au, ṛ*) are the nine long vowels. Each long vowel is made up of two or more short vowels.

The Short vowels अ, इ, उ, ऋ, ॠ (*a, i, u, ṛ, ṛ*) and the Long vowels आ, ई, ऊ, ऋ and ॠ (*ā, ī, ū, ṛ, ṛ*) are together called SIMPLE vowels.

The four Long vowels ए, ऐ, ओ, औ (*e, ai, o, au*) composed of two dis-similar vowels, are called DIPHTHONGS (मिश्रस्वराः)

EXAMPLES of Long Vowels :

- (1) Long vowel आ = short vowel अ + short vowel अ
- (2) Long vowel ई = short vowel इ + short vowel इ
- (3) Long vowel ऊ = short vowel उ + short vowel उ
- (4) Long vowel ए = short vowel अ + short vowel इ
- (5) Long vowel ओ = short vowel अ + short vowel उ

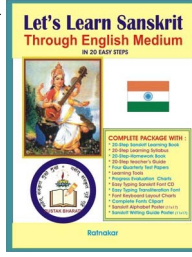
(C) The PLUTA vowels (*plutāḥ svarāḥ* प्लुताः स्वराः) take at least three units of time to pronounce them. The long expressions such as vowel आ (ā) in the word राऽऽम, form the pluta vowels.

LESSON 6

THE SANSKRIT VOWEL-SIGNS

Vowels :	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ
signs :	।		ि	ी	ु	ू	ॠ	ॡ	े	ै	ो	ौ
sound:	a	ā	i	ī	u	ū	r̥	r̄	e	ai	o	au
		aa		ee		oo	ri	rī				

।	ि	ी	उ	ू	ॠ	ॡ	ो	ौ		
ā	i	ī	u	ū			e	ai	o	au
पा	पि	पी	पु	पू			पे	पै	पो	पौ
pā	pi	pī	pu	pū	pr̥	pr̄	pe	pai	po	pau



पु	पू	कु	कू	रु	रू	छु	कृ	तृ	हृ	दृ	शृ	तृ
pu	pū	ku	kū	ru	rū	chru	kr̥	tr̥	hr̥	dr̥	śr̥	tr̥

EXERCISE 14 : Only on what we have learned. Read and write the following in Sanskrit :

- जयी, जयति, जिगीषा
- जिगीषु, कति
- शृणु, कृपा
- दीप, हृदय, पूत, पूति
- पूजक, पूजन
- दृति, दृढ
- ज्ञानी, महा, सुख, दुःख, दृश्, दूषण, वृथा, पृथा, पृथिवी
- ज्ञानयोग, महाभारतीय, संशय, नील, पौराणिक, भिक्षु, पितृणाम, गुरु, रूप, तरु, तरुण, करुण।

ANSWERS nd VOCABULARY :

- जयी (victor), जयति (he wins), जिगीषा(enquiry)
- जिगीषु (desirous), कति (how many)
- शृणु (please listen), कृपा (mercy)
- दीप (lamp) हृदयं (heart), पूत (purified) पूति (rotten)
- पूजक (worshipper), पूजन (worship)
- दृति (rush), दृढ (firm)
- ज्ञानी (wise), महा (great), अहङ्कार (ego) सुख (pleasure), दुःख (pain), दृश् (to see), दूषण (pollution), वृथा (false), पृथा (Kuntī), पृथिवी (earth)
- ज्ञानयोग (yoga of knowledge) महाभारतीय (of Mahabharata) संशय (doubt) नील (blue) पौराणिक (of Puranas), भिक्षु (beggar) पितृणाम (of forefathers), गुरु (teacher), रूप (form), तरु (tree), तरुण (youth), करुण (kind)

CHART OF VOWEL-SIGNS APPLICATION

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ
	।	ि	ी	ु	ू	ृ	ॄ	े	ै	ो	ौ
	ā	i	ī	u	ū	r	ṛ	e	ai	o	au
क	का	कि	की	कु	कू	कृ	कॄ	के	कै	को	कौ
क्ष	क्षा	क्षि	क्षी	क्षु	क्षू	क्षृ	क्षॄ	क्षे	क्षै	क्षो	क्षौ
ख	खा	खि	खी	खु	खू	खृ	खॄ	खे	खै	खो	खौ
ग	गा	गि	गी	गु	गू	गृ	गॄ	गे	गै	गो	गौ
घ	घा	घि	घी	घु	घू	घृ	घॄ	घे	घै	घो	घौ
ङ	ङा	ङि	ङी	ङु	ङू			ङे	ङै	ङो	ङौ
च	चा	चि	ची	चु	चू	चृ	चॄ	चे	चै	चो	चौ
छ	छा	छि	छी	छु	छू	छृ	छॄ	छे	छै	छो	छौ
ज	जा	जि	जी	जु	जू	जृ	जॄ	जे	जै	जो	जौ
झ	झा	झि	झी	झु	झू			झे	झै	झो	झौ
झ	झा	झि	झी	झु	झू	झृ	झॄ	झे	झै	झो	झौ
ञ	जा	जि	जी	जु	जू			जे	जै	जो	जौ
ट	टा	टि	टी	टु	टू	टृ	टॄ	टे	टै	टो	टौ
ठ	ठा	ठि	ठी	ठु	ठू	ठृ	ठॄ	ठे	ठै	ठो	ठौ
ड	डा	डि	डी	डु	डू	डृ	डॄ	डे	डै	डो	डौ
ढ	ढा	ढि	ढी	ढु	ढू	ढृ	ढॄ	ढे	ढै	ढो	ढौ
ण	णा	णि	णी	णु	णू	णृ		णे	णै	णो	णौ
त	ता	ति	ती	तु	तू	तृ	तॄ	ते	तै	तो	तौ
थ	था	थि	थी	थु	थू	थृ	थॄ	थे	थै	थो	थौ
द	दा	दि	दी	दु	दू	दृ	दॄ	दे	दै	दो	दौ
ध	धा	धि	धी	धु	धू	धृ	धॄ	धे	धै	धो	धौ
न	ना	नि	नी	नु	नू	नृ	नॄ	ने	नै	नो	नौ
प	पा	पि	पी	पु	पू	पृ	पॄ	पे	पै	पो	पौ
फ	फा	फि	फी	फु	फू	फृ		फे	फै	फो	फौ
ब	बा	बि	बी	बु	बू	बृ	बॄ	बे	बै	बो	बौ
भ	भा	भि	भी	भु	भू	भृ	भॄ	भे	भै	भो	भौ
म	मा	मि	मी	मु	मू	मृ	मॄ	मे	मै	मो	मौ
य	या	यि	यी	यु	यू	यृ		ये	यै	यो	यौ
र	रा	रि	री	रु	रू			रे	रै	रो	रौ
ल	ला	लि	ली	लु	लू	लृ	लॄ	ले	लै	लो	लौ
व	वा	वि	वी	वु	वू	वृ	वॄ	वे	वै	वो	वौ
श	शा	शि	शी	शु	शू	शृ	शॄ	शे	शै	शो	शौ
ष	षा	षि	षी	षु	षू	षृ		षे	षै	षो	षौ
स	सा	सि	सी	सु	सू	सृ	सॄ	से	सै	सो	सौ
ह	हा	हि	ही	हु	हू	हृ		हे	है	हो	हौ

LESSON 7

COMPOUND CONSONANTS

With the use of half characters

EXERCISE 17 : Read, study and write the following groups of Sanskrit Compound characters. Compare each of them with the corresponding full-character. See the chart on the back cover.

(1) Character k (क् क)

क् k पक्व, पक्व (pakva ripened), क्लीबम्, क्लीबम्, (klībam weakness) क्लेदः क्लेदः (kledaḥ wettness), वाक्यम्, वाक्यम् (vākyaṁ speech), रक्तम्, रक्तम् (raktaṁ blood), रुक्मिणी, रुक्मिणी (rukmiṇī Rukmiṇī), क्वचित्, क्वचित् (kvaçit sometimes)

(2) Character kh (ख् ख)

ख् kh ख्यातिः ख्यातिः (khyātiḥ fame), आख्या आख्या (ākhyā saying), सख्यम् सख्यम् (sakhyam friendship)

(3) Characters g and gh (ग् ग ; घ् घ)

ग् g; घ् gh ग्लानिः ग्लानिः (glāniḥ downfall), अग्निः अग्निः (agniḥ fire), भाग्यम् भाग्यम् (bhāgyam fortune), भग्न भग्न (bhagṇam broken), विघ्नम् विघ्नम् (vighnam obstacle)

(4) Characters ṅ (ङ् ङ)

ङ् ṅ ङ् ṅka ङ् ṅkta ङ् ṅkha ङ् ṅga ङ् ṅgha ङ् ṅma ङ् ṅla ङ् ṅkṣa ङ् ṅkṣva लङ्का लङ्का (laṅkā Sri Lanka), पङ्क्तिः पङ्क्तिः (paṅktiḥ line, row), शङ्खः शङ्खः (śaṅkhaḥ conchshell), रङ्गः रङ्गः (raṅgaḥ colour), सङ्घः सङ्घः (saṅghaḥ group), वाङ्मयम् वाङ्मयम् (vāṅmayam literature), आङ्ग आङ्ग (āṅga English), काङ्क्षा काङ्क्षा (kāṅkṣā desire), भुङ्क्ते भुङ्क्ते (bhuṅkṣva please enjoy)

(5) Characters ṅ and ṅh (च् च ; छ् छ)

च् ṅ; छ् ṅh अच्युतः अच्युतः (ačyutaḥ Krishna), अवाच्य अवाच्य (avāčyaḥ unspeakable), सुवाच्य सुवाच्य (suvāčya well said), उच्छ्वासः उच्छ्वासः (uččhvāsaḥ breath)

(6) Characters j and ñ (ज् ज ; ञ् ञ)

LESSON 8

8.1 STUDY OF SPECIAL COMPOUND CHARACTERS

Characters क् + त can be written as क्त (*kta*), but there is a special single character क्त for this purpose.
eg. रक्तम् रक्तम् (*raktam* blood), भक्तिः भक्तिः (*bhaktiḥ* devotion), वक्ता वक्ता (*vaktā* speaker), युक्तः युक्तः (*yuktaḥ* equipped)

क्त क kta

Character *da* (द) has following common compounds :

1. d + da = dda → द् + द = द्द (उद्देशः *uddeśaḥ* objective, तद्दानम् *taddānam* that charity)
2. d + dha = ddha → द् + ध = द्ध (युद्धम् *yuddham* war, बुद्धिः *buddhiḥ* thinking)
3. d + ga = dga → द् + ग = द्ग (उद्गमः *udgamaḥ* rise, भगवद्गीता *bhagavadgītā*)
4. d + gha = dgha → द् + घ = द्घ (उद्घाटनम् *udghāṭanam* inauguration)
5. d + bha = dbha → द् + भ = द्भ (सद्भावः *sadbhāvaḥ* goodness; उद्भवः *udbhavaḥ* rise)
6. d + ya = dya written as : द् + य = द्य (आद्यः *ādyah* first; द्यूतम् *dyūtam*, gambling)
7. d + ma = dma written as : द् + म = द्म (पद्मम् *padmam* lotus, छद्मी *chadmī* cunning)
8. d + va = dva written as : द् + व = द्व (द्वन्द्वः *dvandvaḥ* duality, विद्वान् *vidvān* learned)

द् dda द्घ dgha द्ध ddha द्ग dga
द्भ dbha द्य dya द्म dma द्व dva

Letter *ra* (र) forms following two groups of compounds :

(A) When full-consonant र (*ra*) comes after any half-consonant, it is written as a slanted line (/) attached to that half-consonant.

1. k + ra (क् + र = क्र) चक्रम् *śakram* wheel, क्रान्तिः *krāntiḥ* revolution, क्रोधः *krodhaḥ* anger, क्रिया *kriyā* deed, क्रूरः *krūraḥ* cruel, क्रेता *kretā* buyer
2. g + ra (ग् + र = ग्र) अग्रम् *agram* tip, अग्रेसरः *agresaraḥ* leader, ग्रामम् *grāmam* village, ग्रीवा *grīvā* neck
3. d + ra (द् + र = द्र) भद्रः *bhadraḥ* gentle, सुभद्रा *subhadrā*, द्रविड *draviḍa*, द्रोहः *drohaḥ* treachery, द्रुमः *drumaḥ* tree
4. ś + ra (श् + र = श्र) श्रद्धा *śraddhā* faith, विश्रान्तिः *viśrāntiḥ* rest, श्री *śrī* divine, श्रेष्ठः

LESSON 9

INTRODUCTION TO SANDHI

9.1

COMPOUNDING OF VOWELS

svara-sandheḥ paricāyah स्वरसन्धेः परिचयः।

RATNAKAR'S FLOW CHART FOR VOWEL SANDHI RULES

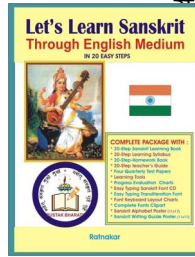
When two vowels come together, they are mathematically added into a single long vowel.

First vowel + Second vowel = Result, a long vowel

1 अ, आ + अ, आ	= आ
+ इ, ई	= ए
+ उ, ऊ	= ओ
+ ऋ, ॠ	= अर्
+ ए, ऐ	= ऐ
+ ओ, औ	= औ

2 इ, ई + अ, आ, उ, ऊ, ए, ऐ, ओ, औ	या, यु, यू, ये, यै, यो, यौ
+ इ, ई	ई

3 उ, ऊ + अ, आ, इ, ई, ए, ऐ, ओ, औ	वा, वि, वी, वे, वै, वो, वौ
---------------------------------	----------------------------



4 ऋ + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ	= अर् + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ
------------------------------------	--------------------------------------

5 ए + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ	= अय् + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ
------------------------------------	--------------------------------------

ऐ + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ	= आय् + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ
----------------------------------	--------------------------------------

6 ओ + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ	= अव् + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ
------------------------------------	--------------------------------------

औ + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ	= आव् + अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ
----------------------------------	--------------------------------------

LESSON 10

THE SANSKRIT NUMERALS

- (1) **Expressive of numbers** (*saṅkhyāvācakaḥ* संख्यावाचकाः) eg. one (*eka* एक), two (*dvi* द्वि), three (*tri* त्रि), four (*śatur* चतुर्), five (*pañcan* पञ्चन्), six (*ṣaṣ* षष्), seven (*saptan* सप्तन्), eight (*aṣtan* अष्टन्), nine (*navan* नवन्), ten (*daśan* दशन्), eleven (*ekādaśan* एकादशन्) ...etc.
- (2) **Sequence indicating** (*kramavācakaḥ* क्रमवाचकाः) eg. 1st (*prathama* प्रथम), 2nd (*dvitīya* द्वितीय), 3rd (*trītiya* तृतीय), 4th (*śaturtha* चतुर्थ), 5th (*pañcama* पञ्चम), 6th (*ṣaṣṭha* षष्ठ), 7th (*saptama* सप्तम), 8th (*aṣṭama* अष्टम), 9th (*navama* नवम), 10th (*daśama* दशम), 11th (*ekādaśa* एकादश) ...etc. m° f° n° forms

Number	numerical, m° n° f°	Sequence, m° and n°	Sequence, f°
1	एक <i>eka</i>	प्रथम <i>prathama</i>	प्रथमा <i>prathamā</i>
2	द्वि <i>dvi</i>	द्वितीय <i>dvitīya</i>	द्वितीया <i>dvitīyā</i>
3	त्रि <i>tri</i>	तृतीय <i>trītiya</i>	तृतीया <i>trītiyā</i>
4	चतुर् <i>śatur</i>	चतुर्थ <i>śaturtha</i>	चतुर्थी <i>śaturthī</i>
5	पञ्चन् <i>pañcan</i>	पञ्चम <i>pañcama</i>	पञ्चमी <i>pañcamā</i>
6	षष् <i>ṣaṣ</i>	षष्ठ <i>ṣaṣṭha</i>	षष्ठी <i>ṣaṣṭhī</i>
7	सप्तन् <i>saptan</i>	सप्तम <i>saptama</i>	सप्तमी <i>saptamī</i>
8	अष्टन् <i>aṣtan</i>	अष्टम <i>aṣṭama</i>	अष्टमी <i>aṣṭamī</i>
9	नवन् <i>navan</i>	नवम <i>navama</i>	नवमी <i>navamī</i>
10	दशन् <i>daśan</i>	दशम <i>daśama</i>	दशमी <i>daśamī</i>
11	एकादशन् <i>ekādaśan</i>	एकादश <i>ekādaśa</i>	एकादशी <i>ekādaśī</i>
12	द्वादशन् <i>dvādaśan</i>	द्वादश <i>dvādaśa</i>	द्वादशी <i>dvādaśī</i>
13	त्रयोदशन् <i>trayodaśan</i>	त्रयोदश <i>trayodaśa</i>	त्रयोदशी <i>trayodaśī</i>
14	चतुर्दशन् <i>śaturdaśan</i>	चतुर्दश <i>śaturdaśa</i>	चतुर्दशी <i>śaturdaśī</i>
15	पञ्चदशन् <i>pañcadaśan</i>	पञ्चदश <i>pañcadaśa</i>	पञ्चदशी <i>pañcadaśī</i>
16	षोडशन् <i>ṣoḍaśan</i>	षोडश <i>ṣoḍaśa</i>	षोडशी <i>ṣoḍaśī</i>
17	सप्तदशन् <i>saptadaśan</i>	सप्तदश <i>saptadaśa</i>	सप्तदशी <i>saptadaśī</i>
18	अष्टादशन् <i>aṣṭādaśan</i>	अष्टादश <i>aṣṭādaśa</i>	अष्टादशी <i>aṣṭādaśī</i>
19	नवदशन् <i>navadaśan</i>	नवदश <i>navadaśa</i>	नवदशी <i>navadaśī</i>

From 20 onwards suffixes m° n° तम, f° तमी, may be added to form a sequence indicating numeral.

20	विंशति <i>viṁśati</i>	विंश(विंशतितम) <i>viṁśa</i>	विंशी(विंशतितमी) <i>viṁśī</i>
30	त्रिंशत् <i>triṁśat</i>	त्रिंश <i>triṁśa</i>	त्रिंशी <i>triṁśī</i>
40	चत्वारिंशत् <i>śatvāriṁśat</i>	चत्वारिंश <i>śatvāriṁśa</i>	चत्वारिंशी <i>śatvāriṁśī</i>

DECLENSION OF THE SANSKRIT NUMERALS

एक (one) is always singular, द्वि (two) is always dual and three, four, five त्रि, चतुर्, पञ्च ...etc. are always plural. The declensions of the numerals in the Nominative (1st) case, in all three genders, are given below (For all other cases of numerals, see the ‘Declensions of Cases’ in the Appendix).

SANSKRIT NUMERALS : (1 to 10)

1	one	<i>ek</i>	एक	2	two	<i>dvi</i>	द्वि
3	three	<i>tri</i>	त्रि	4	four	<i>ćatur</i>	चतुर्
5	five	<i>pañćan</i>	पञ्चन्	6	six	<i>saṣ</i>	षष्
7	seven	<i>satpan</i>	सप्तन्	8	eight	<i>aṣṭan</i>	अष्टन्
9	nine	<i>navan</i>	नवन्	10	ten	<i>daśan</i>	दशन्

Nominative case :		m°	n°	f°
1	१ <i>eka</i>	एक <i>ekah</i>	एकः <i>ekam</i>	एकम् <i>ekā</i>
2	२ <i>dvi</i>	द्वि <i>dvau</i>	द्वौ <i>dve</i>	द्वे <i>dve</i>
3	३ <i>tri</i>	त्रि <i>trayah</i>	त्रयः <i>trīṇi</i>	त्रीणि <i>tisrah</i>
4	४ <i>ćatur</i>	चतुर् <i>ćatvārah</i>	चत्वारः <i>ćatvāri</i>	चत्वारि <i>ćatasrah</i>

Numbers from 5 to 10 have same case declensions in all three genders m° n° f°

Nominative case :			m°	n°	f°
5	५	<i>pañća</i>	पञ्च, पञ्च	m°	n° f°
6	६	<i>ṣaṭ</i> or <i>ṣaḍ</i>	षट्, षड्	m°	n° f°
7	७	<i>sapta</i>	सप्त	m°	n° f°
8	८	<i>aṣṭa</i>	अष्ट	m°	n° f°
9	९	<i>nava</i>	नव	m°	n° f°
10	१०	<i>daśa</i>	दश	m°	n° f°

LESSON 11

MAKING YOUR OWN SENTENCES

- In Sanskrit, the action words (verbs, *kriyāpadam* क्रियापदम्) agree with NUMBER (*vaćanam* वचनम्) and PERSON (*puruṣaḥ* पुरुषः) of the subject (*kartā* कर्ता).
- A single object takes verb in SINGULAR number. Two subjects connected by ‘and,’ take a verb in the DUAL number and a group of more than two subjects takes a verb in PLURAL number.

NOTES : (1) Gender has no effect on the verb, but the verb changes with Person (1st, 2nd, 3rd).

(2) and = *ća* च, is = *asti* अस्ति, are = *santi* सन्ति।

Two or more nouns are connected by word *ća* च। eg. Rāma Sītā and Rādhā (i) *Rāmaḥ Sītā Rādhā ća* रामः सीता राधा च। or (ii) *Rāmaḥ ća Sītā ća Rādhā ća* रामः च सीता च राधा च। रामः अस्ति सीता अस्ति राधा अस्ति। रामः सीता राधा च सन्ति।

I am	अहम् अस्मि	<i>aham asmi</i>
We are	वयं स्मः	<i>vayaṁ smaḥ</i>
You are	भवान्/भवती अस्ति	(m.) <i>bhavān</i> (f.) <i>bhavatī asti</i>
He/she/that is	सः, सा, तत् अस्ति	<i>saḥ, sā, tat asti</i>
They all are	ते, ताः, तानि सन्ति	<i>te, tāḥ, tāni santi</i>

EXERCISE 19 : Study the following examples

- Rītā is, *Rītā asti*. रीता अस्ति। Nīrā is, *Nīrā asti*. नीरा अस्ति। He is, *saḥ asti*. सः अस्ति। They are, (m.) *te santi* or (f.) *tāḥ santi* ते सन्ति or ताः सन्ति।
- Rekhā is. *Rekhā asti*. रेखा अस्ति। The book is there. *pustakam asti*. पुस्तकम् अस्ति।
- I am अहम् अस्मि *aham asmi*. I am Brahma अहं ब्रह्म अस्मि (अहं ब्रह्मास्मि) *aham brahmāsmi*. Thou art that तत् त्वम् असि *tat tvam asi*. Everything is that. तत् सर्वम् *tat sarvam*. (*sarva* सर्व = all)

In Sanskrit, (1) One person or thing is SINGULAR NUMBER (2) Two persons or things are DUAL NUMBER, and (3) More than two persons or things are PLURAL NUMBER

Gender	Singular	Dual	Plural
Masculine noun	बालकः <i>bālakah</i> (boy)	बालकौ <i>bālakau</i>	बालकाः <i>bālakāḥ</i> (boys)
Feminine noun	बाला <i>bālā</i> (girl)	बाले <i>bāle</i>	बालाः <i>bālāḥ</i> (girls)
Neuter noun	पुस्तकम् <i>pustakam</i> (book)	पुस्तके <i>pustake</i>	पुस्तकानि <i>pustakāni</i> (books)

TABLE 2 : A Pictorial Dictionary चित्रकोशः Chitrakośah

LESSON 12

PRONOUNS

sarvanāma सर्वनाम ।

A word such as I, we, you, he, it, she, they, that etc. used in place of a noun (*nāma* नाम) is called PRONOUN (*sarvanāma* सर्वनाम). In Sanskrit there are 35 pronouns. namely, अदस्, अधर, अन्तर, अन्य, अन्यतर, अपर, अवर, अस्मद्, इतर, इदम्, उत्तर, उभ, उभय, एक, एतद्, किम्, इतम (कतम, यतम ...), डतर (कतर, यतर ...), तद्, त्यद्, त्व, त्वत्, दक्षिण, अन्य, अन्यतर, द्वि, नेम, पर, पूर्व, भवत्, यद्, युष्मद्, विश्व, सम, सर्व, सिम, स्व। The most commonly used pronouns are :

- (1) I (*aham* अहम्) (2) We (*vayam* वयम्) (3) You (*tvam* त्वम्), You, plural (*yūyam* यूयम्), Your honour m° (*bhavān* भवान्), Your honour f° (*bhavatī* भवती). Sir! (*śrīmān* श्रीमन्!), Madam! (*śrīmatī* श्रीमति!) (4) He, That (*sah* सः), They m° (*te* ते) (5) She That (*sā* सा), They f° (*tāḥ* ताः) (6) It n° (*idam, etat* इदम्, एतत्), This - m° (*ayam, eṣaḥ* अयम्, एषः), f° (*iyam, eṣā* इयम्, एषा) (7) That n° (*tat* तत्), Those (*tāni* तानि), These n° (*imāni, etāni* इमानि, एतानि), m° (*ime, ete* इमे, एते), f° (*imāḥ, etāḥ* इमाः, एताः) (8) What? Which? (n° *im?* किम्? m° कः, f° का), Which n° (*yat* यत्), Who m° (*yaḥ* यः), f° (*yā* या), Which - plural n° (*yāni* यानि), Who - plural m° (*ye* ये), f° (*yāḥ* याः) (9) Who? m° (*kaḥ?* कः?), Who f° (*kā?* का?) (10) Whom? m° (*kam?* कम्?), Whom f° (*kām?* काम्?) (11) Whose? (m° *kasya?* कस्य? f° *kasyāḥ?* कस्याः?)

EXAMPLES cum EXERCISE : PRONOUNS (for declensions, see Appendix 2)

- (1) I am a boy. *aham bālakaḥ asmi.* (अहं बालकः अस्मि); I am a girl. *aham bālikā asmi.* (अहं बालिका अस्मि)
. We are boys. *vayam bālakāḥ smaḥ. vayam bālakāḥ.* (वयं बालकाः स्मः, वयं बालकाः); We are girls
vayam bālikāḥ smaḥ. vayam bālikāḥ. (वयं बालिकाः स्मः, वयं बालिकाः)
(2) You are a boy. *tvam bālakaḥ asi.* (त्वं बालकः असि); You are girls *yūyam bālikāḥ stha.* (यूयं बालिकाः स्थ). Sir! Are you a teacher? *śrīman! bhavān adhyāpakaḥ asti vā?* (श्रीमन्! भवान् अध्यापकः अस्ति वा)
Madam! Are you a teacher? *śrīmatī! bhavatī adhyāpikā asti vā?* (श्रीमति! भवती अध्यापिका अस्ति वा)

TABLE 3-B : ENGLISH ALPHABETICAL LIST, HINDI VERB STEMS (= transitive verbs)

<u>VERB STEMS</u>			<u>VERB STEMS</u>			<u>VERB STEMS</u>		
accept	वृ	<i>vr</i>	fear	भी	<i>bhī</i>	run	धाव्	<i>dhāv</i>
abandon	त्यज्	<i>tyaj</i>	flow	वह्	<i>vah</i>	say	वद्	<i>vad</i>
agree	मन्	<i>man</i>	fly	डी	<i>ḍī</i>	sell	वि/क्री	<i>vi/krī</i>
ask	पृच्छ्	<i>pr'cch</i>	forget	वि/स्मृ	<i>vi/smr</i>	serve	भज्	<i>bhaj</i>
be	अस्	<i>as</i>	free	मुञ्च्	<i>mñuc'</i>	sing	गै	<i>gai</i>
bear	धा	<i>dhā</i>	get	पा	<i>pā</i>	sleep	स्वप्	<i>svap</i>
be born	जन्	<i>jan</i>	give	दा	<i>dā</i>	sow	वप्	<i>vap</i>
become	भू	<i>bhū</i>	go	गम्	<i>gam</i>	speak	ब्रू	<i>brū</i>
beg	भिक्ष्	<i>bhikṣ</i>	hear	श्रु	<i>śru</i>	spread	तन्	<i>tan</i>
break	भञ्ज्	<i>bhañj</i>	hold	धृ	<i>dhr</i>	stay	स्था	<i>sthā</i>
bring	ला	<i>lā</i>	hurt		<i>d</i>	steal	चुर्	<i>ćur</i>
burn	दह्	<i>dah</i>	join		<i>ij</i>	stop	रुध्	<i>rudh</i>
buy	क्री	<i>krī</i>	kill		<i>an</i>	stop	स्तभ्	<i>stabh</i>
call	आहे	<i>āhve</i>	know		<i>ā</i>	take	ग्रह्	<i>grah</i>
can	शक्	<i>śak</i>	like		<i>ruc'</i>	take away	हृ	<i>hṛ</i>
carry	नी	<i>nī</i>	live	जीव्	<i>jīv</i>	tell	कथ्	<i>kath</i>
come	आ/गम्	<i>ā/gam</i>	make	सृज्	<i>srj</i>	think	चिन्त्	<i>ćint</i>
cook	पच्	<i>pac'</i>	meet	मिल्	<i>mil</i>	understand	विद्	<i>vid</i>
cry	रुद्	<i>rud</i>	move	सिप्	<i>srp</i>	walk	चल्	<i>ćal</i>
cut	कृत्	<i>kr̥t</i>	open	अपा/वृ	<i>apā/vṛ</i>	want	इष्	<i>iṣ</i>
desire	कम्	<i>kam</i>	perish	क्षि	<i>kṣi</i>	wash	क्षल्	<i>kṣal</i>
die	मृ	<i>mṛ</i>	protect	रक्ष्	<i>rakṣ</i>	weigh	तुल्	<i>tul</i>
dig	खन्	<i>khan</i>	read	पठ्	<i>paṭh</i>	win	वि/जि	<i>vi/ji</i>
divide	छिद्	<i>ćhid</i>	receive	ग्रह्	<i>grah</i>	worship	यज्	<i>yaj</i>
do	कृ	<i>kr</i>	remember	स्मृ	<i>smṛ</i>	write	लिख्	<i>likh</i>
drink	पा	<i>pā</i>	roam	अद्	<i>aṭ</i>	NOTE : The <u>underlined</u> five are most important action words required for making sentences.		
eat	खाद्	<i>khād</i>	rob	लुण्ठ	<i>luṇṭh</i>			
fall	पत्	<i>pat</i>	ruin	नश्	<i>naś'</i>			

LESSON 13

MAKING YOUR OWN SENTENCES

MAKING YOUR OWN SENTENCES FOR THE PRESENT ACTIONS

TABLE 5 : Saying a Present Event

	Subject	am	is	are
	I अहम् <i>aham</i>	अस्मि <i>asmi</i>		
*	You (त्वम् <i>tvam</i>) भवान् <i>bhavān</i>			(असि <i>asi</i>) अस्ति <i>asti</i>
*	He सः <i>saḥ</i>		अस्ति <i>asti</i>	
*	She सा <i>sā</i>		अस्ति <i>asti</i>	
*	This एषः <i>eṣaḥ</i> , (f°) एषा <i>eṣā</i> , (n°) एतत् <i>etat</i>		अस्ति <i>asti</i>	
o	We वयम् <i>vayam</i>			स्मः <i>smah</i>
o	They (m°) ते <i>te</i> , (f°) ताः <i>tāḥ</i>			सन्ति <i>santi</i>

13.1 USING SANSKRIT SINGULAR WORDS

EXERCISE 21 : Translate the English sentences into Sanskrit (Answers are given for help)

1. I am Rām. *aham Rāmaḥ asmi*. अहं रामः अस्मि। I am Sītā. *aham Sītā asmi*. अहं सीता अस्मि
2. I am a dentist. *aham dentist (dant-vaidyah) asmi*. अहं dentist (दन्तवैद्यः) अस्मि।
3. I am a brain surgeon. *aham brain surgeon asmi*. अहं brain surgeon (शल्यतन्त्रविद्वान्) अस्मि।
4. I am a truck driver. *aham truck driver asmi*. अहं truck driver (ट्रकयान-चालकः) अस्मि।
5. You are an income-tax officer. *bhavān income-tax officer asti*. भवान् income-tax officer (आयकर-अधिकारी) अस्ति।
6. He is a traffic inspector. *saḥ traffic inspector asti*. सः traffic inspector (लोकयात्रानिरीक्षकः) अस्ति।
7. She is a microbiologist. *sā microbiologist asti*. सा microbiologist (सूक्ष्मजन्तुशास्त्रविज्ञा) अस्ति।
8. Rājā is a music conductor. *Rājā music conductor asti*. राजा संगीतसञ्चारकः (music onductor) अस्ति। Rājā is a musician. *Rājā sāṅgitakāraḥ asti*. राजा संगीतकारः अस्ति।
9. Rāma is a tennis player. *Rāmaḥ tennīs krīḍakaḥ asti*. रामः टेनिस्-क्रीडकः अस्ति।
10. You are a poet. *bhavān kaviḥ asti*. भवान् कविः अस्ति।
11. It is a dog. *eṣaḥ kukkuraḥ asti*. एषः कुक्कुरः अस्ति।
12. It is a cow. *eṣā dhenuḥ asti*. एषा धेनुः अस्ति।

13.6 USING SANSKRIT PLURAL WORDS

(For declensions of nouns and conjugations of verbs, see the Appendix.)

EXERCISE 22 : Translate the English sentences into Sanskrit (Answers are given for help)

1. They are writers. *te lekhakāḥ* (f° *tāḥ lekhikāḥ*) *santi*. ते लेखकाः (लेखिकाः) सन्ति।
2. This is a house. *etat gr̥ham asti*. एतत् गृहम् अस्ति। Those are houses. *tāni gr̥hāṇi santi*. तानि गृहाणि सन्ति।
3. This is a dog. *eṣaḥ kukkuraḥ satī*. एषः कुक्कुरः अस्ति। These are dogs. *ete kukkurāḥ santi*. एते कुक्कुराः सन्ति।
4. You are workers. *bhavantaḥ karmakārāḥ santi*. भवन्तः कर्मकाराः सन्ति।
5. These are Sanskrit books. *etāni saṁskṛta-pustakāni santi*. एतानि संस्कृत-पुस्तकानि सन्ति।
6. They are nurses. *tāḥ paricārikāḥ santi*. ताः परिचारिकाः सन्ति।
7. We are soldiers. *vayam sainikāḥ smaḥ*. वयं सैनिकाः स्मः।
8. Rīnā, Malā and Rāma are students. *Rīnā Mālā Rāmaḥ śa śātrāḥ*. रीना, माला रामः च छात्राः।

13.3 MAKING YOUR OWN SENTENCES FOR PAST EVENT - WITH 'WAS'

Key words : Here = *atra* अत्र। There = *tatra* तत्र। Where? = *kutra?* कुत्र?
Where = *yatra* यत्र। Good, proper, ok, right = *samyak* सम्यक्।

TABLE 6 : Speaking about a Past Event

	Subject	was	were
	I अहम् <i>aham</i>	आसम् <i>āsam</i>	
*	You भवान् <i>bhavān</i> (त्वम् <i>tvam</i>)		आसीत् <i>āsīt</i> (आसीः <i>āsīḥ</i>)
*	He सः <i>saḥ</i>	आसीत् <i>āsīt</i>	
*	She सा <i>sā</i>	आसीत् <i>āsīt</i>	
*	This एषः <i>eṣaḥ</i> , (f°) एषा <i>eṣā</i> , (n°) एतत् <i>etat</i>	आसीत् <i>āsīt</i>	
o	We वयम् <i>vayam</i>		आस्म <i>āsma</i>
o	They (m°) ते <i>te</i> , (f°) ताः <i>tāḥ</i>		आसन् <i>āsan</i>

13.13 MAKING YOUR OWN SENTENCES FOR COMPLETED ACTIONS :

In Sanskrit, the easier way to speak of a ‘completed’ event is to add *vat* (वत्) suffix to the Past Passive Participle (ppp°) of the verb.

(1) If you attach *kta* (क्त) suffix to a verb, you get ppp° of that verb. Note that, while attaching the *kta* (क्त) suffix, the *k* (क) gets deleted and only *ta* (त) is added. Therefore, ppp° of the verb \sqrt{kr} (कृ) is : $\sqrt{kr} + ta = kṛta$ (कृत).

(2) For completed actions, attach वत् suffix. $kṛta + vat$ कृत + वत् = कृतवत्।

USAGE :

- (i) I did = $aham\ kṛtavān$ (अहं कृतवान्),
- (ii) you did = $bhavān\ kṛtavān$ (भवान् कृतवान्),
- (iii) he did = $sah\ kṛtavān$ (सः कृतवान्),
- (iv) she did = $sā\ kṛtavatī$ (सा कृतवती) ...etc.

TABLE 9 : I did; you did; he, she did; it did; we did; they did - ppp° $\sqrt{kr} + ta = kṛta$ (कृत)

Doer of the action	Past tense (masculine) did, have done	Past tense (feminine) did, have done
Subject	Masculine	Feminine
I अहम् $aham$	अहं कृतवान् $aham\ kṛtavān$	अहं कृतवती $aham\ kṛtavatī$
You भवान् $bhavān$ (m°)	भवान् कृतवान् $bhavān\ kṛtavān$	भवती कृतवती $bhavatī\ kṛtavatī$
He सः sah (m°)	सः कृतवान् $sah\ kṛtavān$	सा कृतवती $sā\ kṛtavatī$
This एषः $eṣah$ (m°)	एषः कृतवान् $eṣah\ kṛtavān$	एषा कृतवती $eṣā\ kṛtavatī$
We वयम् $vayam$	वयं कृतवन्तः $vayam\ kṛtavantaḥ$	वयं कृतवत्यः $vayam\ kṛtavatyah$
They ते te (m°)	ते कृतवन्तः $te\ kṛtavantaḥ$	ताः कृतवत्यः $tāḥ\ kṛtavatyah$

See Appendix 2, no. 15 भवत् for the inflections of m° कृतवत् and see no. 7 नदी for the inflections of f° कृतवती।

NOTE : For making a past perfect sentence with the use of verb ‘had,’ just attach $\dot{a}sam$ (आसम्) at the end of the above sentences. eg° I have done अहं कृतवान् $aham\ kṛtavān$; I had done अहं कृतवान् आसम् $aham\ kṛtavān\ \dot{a}sam$, अहं कृतवती आसम् $aham\ kṛtavatī\ \dot{a}sam$...etc.

Review of what we learned so far

EXERCISE 27 : Translate the English sentences into Sanskrit, see the Picture Dictionary for vocabulary. Key words and answers are given in the brackets for your help.

1. I am a doctor. (*aham̐ vaidyaḥ asmi*. अहं वैद्यः अस्मि)
 2. I am a student. (*aham̐ śhātrah̐ asmi*. अहं छात्रः अस्मि) (f° śhātrā छात्रा)
 3. He is a carpenter. (*saḥ takṣakaḥ asti*. सः तक्षकः अस्ति)
 4. He went to New York. (*saḥ New Yorkam̐ gatawān*. सः न्यू-यार्कं गतवान्)
 5. I saw a turtle. (√*dr̥ṣ* दृश्; ppp° *dr̥ṣṭa* दृष्ट। *aham̐ kaśchapaṁ dr̥ṣṭavān*. अहं कच्छपं दृष्टवान्)
 6. I drank milk. (√*pā* पा; ppp° *pīta* पीत। *aham̐ dugdham̐ pītavān*. अहं दुग्धं पीतवान्)
 7. He brought books. (*ā√nī* आ√नी। *saḥ pustakāni ānītavān*. सः पुस्तकानि आनीतवान्)
 8. We gave money. (√*dā* दा ppp° दत्। *vayam̐ dhanam̐ dattavantaḥ*. वयं धनं दत्तवन्तः)
 9. Ajay asked Nīrā. (√*praś* प्रश् पpp° प्रष्ट। *ajayaḥ nīrām̐ pr̥ṣṭavān*. अजयः नीराम् पृष्टवान्)
 10. Tony cried. (√*rud* रुद् ppp° रुदित। *tonyavān*. टोनी रुदितवान्)
 11. Mālā knew it. (√*jñā* ज्ञा ppp° ज्ञात। *mālā jñātavati*. माला एतत् ज्ञातवती)
 12. He did it. (√*kṛt* कृ ppp° कृत। *saḥ kṛtavān*. सः एतत् कृतवान्)
 13. They did it yesterday. (*te etat hyaḥ kṛtavantaḥ*. ते एतत् ह्यः कृतवन्तः) *hyaḥ* ह्यः = yesterday.
 14. He sat there. (*upa√viś* उप√विश् ppp° उपविष्ट। *saḥ tatra upaviṣṭavān*. सः तत्र उपविष्टवान्)
 15. A goat ate the grass (n° grass = *ghāsam* घासं. *ajah̐ ghāsam̐ khāditavān*. अजः घासं खादितवान्)
 16. He had gone. (√*gam* गम् ppp° गत। *saḥ gatawān āsīt*. सः गतवान् आसीत्)
 17. He had eaten a Roṭī. (*saḥ roṭikām̐ khāditavān āsīt*. सः रोटिकां खादितवान् आसीत्)
 18. He ate a Roṭī. (*saḥ ekām̐ roṭikām̐ khāditavān*. सः एकां रोटिकां खादितवान्)
 19. She ate one Roṭī. (*sā ekām̐ roṭikām̐ khāditavati*. सा एकां रोटिकां खादितवती)
 20. Ranī was working. (*Rānī kāryam̐ karoti sma*. रानी कार्यं करोति स्म)
 21. This house was not here. (*etata gṛham̐ atra nāsīt*. एतत् गृहम् अत्र नासीत्)
 26. The dogs are barking. (to bark = √*bhaṣ* भष्। *kukkurāḥ bhaṣanti* कुक्कुराः भषन्ति)
 - (98) Monkeys jump. *kapayaḥ/markaṭāḥ/vānarāḥ plavanti* (√*plu*). कपयः/मर्कटाः/वानराः प्लवन्ति।
 - (99) The mouse eats seeds. *mūṣakaḥ bījāni khādati* (√*khād*). मूषकः बीजानि खादति।
 - (100) The heart pumps blood. *hrdayam̐ rudhiram̐/raktam̐ uttulayati* (ud√*tul*). हृदयं रुधिरम् उत्तुलयति।

LESSON 14

MODES OF SPEAKING

14.1 PARASMAIPADĪ AND ĀTMANEPADĪ VERBS

Unique of the Sanskrit language, the *ātmanepadam* and *parasmaipadam* denote
To whom the fruit of an action accrues? or who is the intended victim of the action?

- (1) *ātmanepada* of a verb indicates that the fruit of an action accrues to the doer (*ātma* आत्म) of action, and thus the action is *ātmanepadī*, eg° *nirīkṣe* (Gītā 1.22) 1st° sing°, ‘I observe for myself,’ (*nirīkṣe*; निरीक्षे, उत्तमपुरुषः एकवचनं लट् भ्वादिः आत्मनेपदी ←निर्/ईक्ष्).
- (2) *parasmaipada* of a verb indicates that the fruit of an action accrues to someone other (*para* पर) than the doer of that action. eg° *bravīmi* Gītā 1.7, 1st° sing°, ‘I am telling you,’ (*bravīmi*; ब्रवीमि, उत्तमपुरुषः एकवचनं लट् अदादिः परस्मैपदी ←√ब्रू).

This distinction, however, appears to be not observed strictly in practice. And, therefore, we have verbs which indicate accrual of the fruit of an action to the doer (i.e. *ātmanepadī*) but is sometimes optionally used in the *parasmaipadī* form, as if the action is offered to oneself, as a third person. eg°

- (i) *Saḥ naiva kiñcīt karoti* (Gītā 4.20) ‘he does not do anything.’ सः न एव किञ्चित् करोति। (करोति 3rd person, singular लट् तनादिः परस्मैपदी ←√कृ).
- (ii) *Saḥ yat pramāṇam kurute* (Gītā 3.21) ‘the standard he sets.’ सः यत् प्रमाणं कुरुते। (कुरुते, 3rd person singular लट् तनादिः आत्मनेपदी ←√कृ).

Of course, in Sanskrit language, when there are dual verb roots, that stand for both the doer as well as the object (*ubhayapadī*, उभयपदी), this distinction of *Parasmaipadī* and *Ātmanepadī* can not always be observed meticulously.

BE CAREFUL :

In order to avoid the common errors, care must be taken not to mix up the distinction between *Parasmaipadī* and *Ātmanepadī* characteristics of the verbs with :

- (1) the passive (*karmaṇi* कर्मणि) and active (*kartari* कर्तरि) usage of the voices (*prayogāḥ* प्रयोगः)
- (2) with the intransitive (*akarmakam* अकर्मकम्) and transitive (*sakarmakam* सकर्मकम्) attributes of the verbs (क्रियापदानि)
- (3) Many times *Ātmanepadī* is confused and translated as Middle Voice, but *Ātmanepadī* is not a voice.

LESSON 15

THE CASES

विभक्तयः।

15.1 Use of the Substantives as subject (in active voice)

The nouns, pronouns and adjectives (in active voice) are expressed in the 1st case (Nominative case प्रथमा विभक्तिः). eg. There is a boy (boy = *bālaka* बालक). *bālakah asti*. बालकः अस्ति। The most common 25 forms of the 1st case (Nominative case प्रथमा विभक्तिः) are :

NOMINATIVE CASE (प्रथमा विभक्तिः)

	Word ending	Gender	Word	Singular	Dual	Plural
(1)	अ	m°	राम	रामः	रामौ	रामाः
(2)	अ	n°	वन	वनम्	वने	वनानि
(3)	आ	f°	माला	माला	माले	मालाः
(4)	इ	m°	कवि	कविः	कवी	कवयः
(5)	इ	n°	वारि	वारि	वारिणी	वारीणि
(6)	इ	f°	मति	मतिः	मती	मतयः
(7)	ई	f°	नदी	नदी	नद्यौ	नद्यः
(8)	उ	m°	गुरु	गुरुः	गुरू	गुरुवः
(9)	उ	n°	मधु	मधु	मधुनी	मधूनि
(10)	उ	f°	धेनु	धेनुः	धेनू	धेनवः
(11)	ऊ	f°	वधू	वधू	वध्वौ	वध्वः
(12)	ऋ	m°	पितृ	पिता	पितरौ	पितरः
(13)	ऋ	n°	धातृ	धातृ	धातृणी	धातृणि
(14)	ऋ	f°	मातृ	माता	मातरौ	मातरः
(15)	च्	f°	वाच्	वाक्	वाचौ	वाचः
(16)	ज्	m°	राज्	राट्	राजौ	राजः
(17)	त्	m°	मरुत्	मरुत्	मरुतौ	मरुतः
(18)	त्	n°	जगत्	जगत्	जगती	जगन्ति
(19)	द्	m°	सुहृद्	सुहृद्	सुहृदौ	सुहृदः
(20)	इन्	m°	शशिन्	शशी	शशिनौ	शशिनः
(21)	न्	m°	आत्मन्	आत्मा	आत्मानौ	आत्मानः
(22)	न्	n°	कर्मन्	कर्म	कर्मणी	कर्माणि
(23)	श्	f°	दिश्	दिक्	दिशौ	दिशः
(24)	स्	m°	चन्द्रमस्	चन्द्रमाः	चन्द्रमसौ	चंद्रमसः
(25)	स्	n°	पयस्	पयः	पयसी	पयांसि

LESSON 16

16.1 ADJECTIVES

AGREEMENT OF ADJECTIVES WITH NOUNS

- (1) In Sanskrit, an adjective (विशेषणम्) does not have its own gender, number or case. It follows the gender, number and case of the noun (विशेष्यम्) to which it is attached (to which it qualifies).
- (2) If a pronoun (सर्वनाम) acts as an adjective, it is called a pronominal adjective (सार्वनामिक-विशेषणम्).

MASCULINE GENDER NOUNS

Singular

अहं शोभनः बालकः *aham śobhanaḥ bālakah*
त्वं शोभनः बालकः *tvaṁ śobhanaḥ bālakah*
सः शोभनः बालकः *saḥ śobhanaḥ bālakah*

Plural

वयं शोभनाः बालकाः *vayaṁ śobhanāḥ bālakāḥ*
यूयं शोभनाः बालकाः *yūyaṁ śobhanāḥ bālakāḥ*
ते शोभनाः बालकाः *te śobhanāḥ bālakāḥ*

FEMININE GENDER NOUNS

1. अहं शोभना बालिका *aham śobhanā bālikā* वयं शोभनाः बालिकाः *vayaṁ śobhanāḥ bālikāḥ*
2. त्वं शोभना बालिका *tvaṁ śobhanā bālikā* यूयं शोभनाः बालिकाः *yūyaṁ śobhanāḥ bālikāḥ*
3. सा शोभना बालिका *sā śobhanā bālikā* ताः शोभनाः बालिकाः *tāḥ śobhanāḥ bālikāḥ*

NEUTER GENDER NOUNS

तत् शोभनं गृहम् *tat śobhanam grham* तानि शोभनानि गृहाणि *tāni śobhanāni grhāṇi*

EXAMPLES : USE of ADJECTIVES

(A) Masculine gender : (Singular, dual, plural)

1. One good boy. *śobhanaḥ bālakah*. शोभनः बालकः। Two good boys. *śobhanau bālakau*. शोभनौ बालकौ।
2. A white horse. *svetaḥ aśvāḥ*. श्वेतः अश्वः। Two white horses. *śvetau aśvau*. श्वेतौ अश्वौ। The white horses. *śvetāḥ aśvāḥ*. श्वेताः अश्वाः।
3. An old man. *ṛddhaḥ naraḥ*. वृद्धः नरः। Two old men. *ṛddhau narau*. वृद्धौ नरौ। Old men. *ṛddhāḥ narāḥ*. वृद्धाः नराः।
4. A big mountain. *viśālah parvataḥ*. विशालः पर्वतः। Big mountains. *viśālāḥ parvatāḥ*. विशालाः पर्वताः।

(B) Feminine gender : (Singular, dual, plural)

16.2 PAST PASSIVE PARTICIPLE (ppp°)

क्त-विशेषणम् । ‘DONE’

The *кта* (क्त) suffix is added to the verbs in Passive and Abstract voices in the past tense. When adding a *क्ता* क्त suffix to a root verb, the *क* क is dropped and only *ता* त is attached.

NOTE : With the roots such as √री, ली, ब्ली, प्ली, धू, पू, लू, ऋ, कृ, गृ, जृ, नृ, पृ, भृ, वृ, शृ, स्तृ and हा, suffix *ता* (त) becomes suffix *ना* (न).

Use of this *क्ता* (क्त) suffix produces adjectives of the past tense, sometimes used as a verb.

sam-ava/i + क्ता (ता) = samaveta (assembled) सम्-अव/इ + क्त (त) = (सम्+अव+इ+त) समवेत

sam-ā/√gam+क्ता (ता) = samāgata (came together) सम्-आ/√गम् + क्त (त) = समागत

√gam + क्ता (ता) = gata (gone) √गम् + क्त (त) = गत।

√jṛ + क्ता (ना) = jīrṇa (worn out) √जृ + क्त (न) = जीर्ण।

sam/√pat + क्ता (ना) = sampanna (rich) सम्/पत् + क्त (न) = सम्पन्न।

EXAMPLES : PAST PASSIVE PARTICIPLE (ppp°) क्त

1. Rāma went. *rāmaḥ agaṁcat*. रामः अगच्छत् or *rāmaḥ gataḥ*. रामः गतवान्, *rāmaḥ gataḥ* रामः गतः।
2. The book seen by Rāma. *Rāmeṇa dr̥ṣṭam pustakam*. रामेण दृष्टं पुस्तकम्।
3. The flowers seen by Sītā in the garden. *Sītayā udyāne dr̥ṣṭāni puṣpāni*. सीतया उद्याने दृष्टानि पुष्पाणि।
4. The bird seen by him. *tena dr̥ṣṭā cāṭikā*. तेन दृष्टा चटिका।
5. The Rāvaṇa (was) killed by Rāma. *Rāmeṇa Rāvaṇaḥ hataḥ*. रामेण रावणः हतः।
6. Mahābhārata (was) heard by me. *mayā Mahābhārataḥ śrutam*. मया महाभारतं श्रुतम्।
7. The letter written by her. *tayā likhitam patram*. तया लिखितं पत्रम्।
8. Is my school seen by you? *tvayā/bhavatā mama pāṭhaśālā dr̥ṣṭā vā?* त्वया/भवता मम पाठशाला दृष्टा वा।
9. I do not eat cold food. *aham sītam annam na khādāmi*. अहं शीतम् अन्नं न खादामि।
10. अश्रद्धया हुतं दत्तं तपः तप्तं कृतं च यत्। (Gītā 17.28)

PAST PASSIVE PARTICIPLES (ppp°)

- | | |
|---------------------------------|----------------------------------|
| (1) Gone (√गम् - गत) | (7) Killed (√हन् - हत) |
| (2) Renounced (√त्यज् - त्यक्त) | (8) Heard (√श्रु - श्रुत) |
| (3) Written (√लिख - लिखित) | (9) Seen (√दृश् - दृष्ट) |
| (4) Given (√दा - दत्त) | (10) Done (√कृ - कृत) |
| (5) Stayed (√स्था - स्थित) | (11) Protected (√रक्ष् - रक्षित) |

16.20 THE INFINITIVE

तुमुन्। ‘TO DO, FOR DOING’

Another important Indeclinable Participle, the INFINITIVE *tumun* (तुमुन्), is formed by adding the *tum* तुम् suffix directly to any verb-root. As an infinitive, it gives the meaning of ‘for doing or to do’ the action indicated by the attached verb. eg. √दा (to give) → दा + तुम् = दातुम् (for giving, to give).

THE INFINITIVES (तुमुन्)

Verb-root	ipp°-क्त्वा	Infinitive (तुमुन्)
√दा (to give)	दत्त्वा having given	दातुम् for giving
√जि (to win)	जित्त्वा having won	जेतुम् for winning
√ज्ञा (to know)	ज्ञात्वा having known	ज्ञातुम् for knowing
*√भू (to be)	भूत्वा having been	भवितुम् for being
√कृ (to do)	कृत्वा having done	कर्तुम् for doing
√दृश् (to see)	दृष्ट्वा having seen	द्रष्टुम् for seeing
√वच् (to say)	उक्त्वा having said	वक्तुम् for saying
√नम् (to salute)	नत्वा having saluted	नन्तुम् for saluting
√रभ् (to begin)	रब्ध्वा having begun	रब्धुम् for beginning
*√डी (to fly)	डयित्वा having flown	डयितुम् for flying
√ध्यै (to meditate)	ध्यात्वा (having meditated)	ध्यातुम् for meditating
√स्था (to stand)	स्थित्वा (having stood)	स्थातुम् for standing
√मन् (to think)	मत्वा (having thought)	मन्तुम् for thinking
√श्रु (to hear)	श्रुत्वा (having heard)	श्रोतुम् for hearing
*√चुर् (to steal)	चोरयित्वा (having stolen)	चोरयितुम् for stealing
*√गण् (to count)	गणयित्वा (having counted)	गणयितुम् for counting
√छिद् (to cut)	छित्वा (having cut)	छेतुम् for cutting
√क्षिप् (to throw)	क्षिप्त्वा (having thrown)	क्षेप्तुम् for throwing
√स्पृष् (to touch)	स्पृष्ट्वा (having touched)	स्पृष्टुम् for touching

The * sign indicates that, these are ‘set’ सेट verbs. For *set* and *anit* verbs, see the Book Level - II.

EXAMPLES cum EXERCISE : THE INFINITIVES (तुमुन्)

1. I go to school. *aham pāṭhaśālām gaćchāmi*. अहं पाठशालां गच्छामि।
2. I go to school for learning (to learn). *aham pāṭhaśālām paṭhitum/adhyetum gaćchāmi*. अहं पाठशालां पठितुं/अध्येतुं गच्छामि।

LESSON 17

ADVERBS AND CONJUNCTIONS

kriyāviśeṣaṇāni yaugicśabdāḥ cā क्रियाविशेषणानि यौगिकशब्दाः च ।

17.1 ADVERBS

kriyāviśeṣaṇāni क्रियाविशेषणानि ।

An Adverb does not take any gender, number, person, tense or case. It does not change with the verb or the adjective it qualifies, thus, it is an INDECLINABLE word (*avyayam* अव्ययम्)

NOTE : Adverbs are not the only indeclinable words, there are many other words that are indeclinables and are used adverbially, such as :

- (1) There are nouns of which one conjugation or the Nominative case declension is used as an indeclinable word. eg° अस्तम् (*astam* setting, decline), अस्ति (*asti* existence), नास्ति (*nāsti* non-existence), नमः (*namaḥ* salutation), भुवर् (*bhuvar* sky), संवत् (*saṁvat* a year), स्वर् (*svar* heaven), स्वस्ति (*svasti* greeting), सुखम् (*sukham* happily, easily), दुःखम् (*dukham* sadly, painfully), etc.
- (2) There are adjectives of which the Accusative Neuter is indeclinable. eg° नित्यम् (*nityam* regularly), बहु (*bahu* vaer), भूयः (*bhūyaḥ* again), सत्यम् (*satyam* truly), सुखम् (*sukham* happily), दुःखम् (*dukham* sadly), etc.
- (3) There are Pronouns of which Accusative Neuter is indeclinable. eg° किम् (*kim* what), तत् (*tat* that), यावत् (*yāvat* as long), तावत् (*tāvat* so long), etc.
- (4) There are other substantives of which the Accusative neuter is indeclinable. eg° स्वयम् (*svayam* oneself), etc.
- (5) There are nouns and adjectives of which Instrumental case is indeclinable, अशेषेण (*aśeṣeṇa* fully), उच्चैः (*uccaiḥ* loudly), चिरेण (*cīreṇa* quickly), तेन (*tena* thus), पुरा (*purā* anciently, formerly), etc.
- (6) There are words of which the Dative form is indeclinable. eg° अप्रदाय (*apradāya* without sharing), आस्थाय (*āsthāya* for staying), विज्ञाय (*viज्ञāya* for knowing), etc.
- (7) There are nouns and pronouns of which the Ablative form is indeclinable. eg° तस्मात् (*tasmāt* therefore), बलात् (*balāt* forcibly), समन्तात् (*samantāt* around), etc.
- (8) There are words of which the Locative form is indeclinable. eg° अग्रे (*agre* at first), अन्तरे (*antare* inside), ऋते (*ṛte* without), स्थाने (*sthāne* justly), etc.
- (9) There are words of which a derivative is indeclinable : eg°

17.2 CONJUNCTIONS

Words like - and, or, but, for, if, that, where, either, neither, nor, still, till, only, else, after, before ...etc. which make a connection or conjunction between two parts of a sentence are called CONJUNCTIONS.

EXAMPLES cum EXERCISE : We have already learned some of these words, let us learn new ones now.

1. Rāma AND Sunīl are brothers. *Rāmaḥ Sunīlaḥ ḥa bandhū staḥ*. रामः सुनीलः च बन्धू स्तः।
2. Bring mango AND a knife. *āmram evaṁ ḥhurikām ānayatu*. आम्रम् एवं छुरिकाम् आनयतु।
3. He works day AND night. *saḥ divā naktam ḥa kāryam karoti*. सः दिवा नक्तं च कार्यं करोति।
4. He AS WELL AS Neil were there. *saḥ tathaiva Neilaḥ tatra āstām*. सः तथैव नीलः तत्र आस्ताम्।
5. Give me a mango OR a banana. *mahyam āmram kadalīm vā dadātu*. मङ्गं आम्रं कदलीं वा ददातु।
6. Speak in Sanskrit OR English. *Samśkr̥tena athavā Englisha-bhāṣayā vadatu*. संस्कृतेन अथवा इंग्लिशभाषया वदतु।
7. EITHER speak Sanskrit, OR speak English. *Samśkr̥tena vā Englisha-bhāṣayā vā vadatu*. संस्कृतेन वा इंग्लिश-भाषया वा वदतु।
8. It is NEITHER good, NOR beautiful. *etat na śobhanam na ḥa sundaram. etat na śobhanam na vā sundaram*. एतत् न शोभनं न च सुन्दरम्। एतत् न शोभनं न वा सुन्दरम्।
9. WHETHER he does it OR NOT, I will do it. *saḥ etat akariṣyat vā na akariṣyat, aham etat kariṣyāmi eva*. स एतत्करोतु न करिष्यत् वा न अकरिष्यत् अहम् एतत् करिष्यामि एव।
10. I do not know WHETHER he is here OR there. *aham na jānāmi saḥ (api) atra asti tatra ut. aham na jānāmi yat saḥ atra asti tatra vā*. अहं न जानामि सः (अपि) अत्र अस्ति तत्र उत। अहं न जानामि यत् सः अत्र अस्ति तत्र वा।
11. Sit down OR ELSE leave. *upaviśatu anyathā gačc̥hatu*. उपविशतु अन्यथा गच्छतु।
12. Give me money if you have, OTHERWISE I am going. *yadi asti mahyam dhanam dadātu anyathā aham gačc̥hāmi*. मङ्गं धनं ददातु अन्यथा अहं गच्छामि। *dhanam asti cet dadātu no cet aham gačc̥hāmi*. धनं अस्ति चेत् ददातु नो चेत् अहं गच्छामि।
13. He told me THAT Sītā was not there. *saḥ mām uktavān yat Sītā tatra nāsti iti*. सः माम् उक्तवान् यत् सीता तत्र नास्ति इति।
14. He is rich BUT he is not charitable. *saḥ dhanī asti kintu dānī nāsti*. सः धनी अस्ति किन्तु सः दानी नास्ति।
Not only I told him, BUT I wrote him too. *na kevalam aham tam uktavān aham tam likhitavān api*. न केवलम् अहं तम् उक्तवान् अहं तं लिखितवान् अपि।
15. I run FROM 'a' TO 'b'. *aham A taḥ B patyantaḥ dhāvāmi*. अहं अ तः ब पर्यन्तम् धावामि।
16. She is slow BUT will win. *sā mandagatiḥ param jesyati*. सा मन्दगतिः परं जेष्यति।
17. I have eaten, BUT I am still hungry. *aham khāditavān tathāpi kṣudhitaḥ asmi*. अहं खादितवान् तथापि क्षुधितः अस्मि।

LESSON 18

trīṃśaḥ abhyāsaḥ त्रिंशः अभ्यासः ।

THE PREPOSITIONS

upasargika-śabdāḥ औपसर्गिकशब्दाः ।

The preposition (उपसर्गः *upasargaḥ*) is an indeclinable word (*avyayam* अव्ययम्), having an independent meaning, prefixed to a verb (*kriyāpadam* क्रियापदम्) or its derivative (*sādhita-śabdaḥ* साधित-शब्दः).

It can be seen that the 22 prepositional prefixes listed by Pāṇini and Varadācārya do intensify, modify, alter, change or make no change in the sense of the root verb.

(1) *ati* (अति) over, beyond. (i) क्रमः a step, pace → अतिक्रमः aransgression. (ii) रिक्त empty → अतिरिक्त remaining; supreme.

(2) *adhi* (अधि) power, right. (i) कारः causer → अधिकारः the right, power. (ii) क्षिपः casting away → अधिकक्षेपः censure.

(4) *antar* (अन्तर) with interval, within, inner. (i) यामः restraint, control → अन्तर्यामिः inner control. (ii) धानम् a seat → अन्तर्धानम् disappearance.

(5) *apa* (अप) away, away from. (i) शकुनम् a good omen → अपशकुनम् a bad omen. (ii) कारः doer, causer → अपकारः Harm.

(90) Those grapes were sweeter than the plums. *tāḥ drākṣāḥ badarebhyaḥ miṣṭāḥ āsan* (√as). ताः द्राक्षाः बदरेभ्यः मिष्टाः आसन् ।

(91) The horse is taller than the cow. *aśvaḥ/turaṅgaḥ/hayaḥ goḥ/dhenor uccātarah asti* (√as). अश्वः/तुरङ्गः/हयः गोः/धेनोः उच्चतरः अस्ति ।

(93) The insects ate all the fruits. *kīṭāḥ/kṛmayāḥ sarvāṇi phalāni akhādan/khāditavantah* (√khād). कीटाः/कृमयः फलानि अखादन्/खादितवन्तः ।

(96) The lotus looks beautiful in the water. *kamalāṁ/padmāṁ/aravindāṁ/paṅkajāṁ jale śobhate* (√śobh). कमलं/पद्मं/अरविन्दं/पङ्कजं जले शोभते ।

(97) The ripe mango falls. *pakvam amraphalm patati* (√pat). पक्वम् आम्रफलं पतति ।

(98) The monkey jumps from tree to tree. *kapiḥ/markaṭaḥ/vānaraḥ vṛkṣāt vṛkṣam plavate* (√plu). कपिः/मर्कटः/वानरः वृक्षात् वृक्षं प्लवते ।

(99) The mouse is eaten by a cat. *mūṣakaḥ biḍālena khaditah* (√khād). मूषकः बिडालेन खादितः । The cat ate the mouse. *biḍālāḥ mūṣakam khāditavān* (√khād). बिडालः मूषकम् अखादत्/खादितवान् ।

(100) The heart pumps the blood. *hrdayam raktam uttulayati* (ud/tul). हृदयं रक्तम् उत्तुलयति ।

LESSON 19

CONVERSATIONS

vārtālāpāḥ वार्तालापाः ।

1. Hello! नमस्ते! नमस्कारः! स्वस्ति! जयराम! सीताराम! साईराम! हरि ओम्! *namaste! namaskārah! jayarāma! sītārām! sārām! hari om!*
2. Good monring. सुप्रभातम्। *suprabhātam!*
3. Good night शुभरात्रिः *śubha-rātriḥ!*
4. How are you? भवान् कथम् अस्ति? त्वं कथमसि? *bhavān katham asti? tvam kathamasi?*
6. Sir! How are you? आर्य! भवान् कथमस्ति? *ārya! bhāvān kathamasti?*
7. Madam! How are you? आर्ये! भवती कथमस्ति? *ārye bhavatī kathamasti?*
8. Are you well (m°)? *kuśālī vā?* (f°) *kuśalinī vā* कुशली वा? कुशलिनी वा?
9. Welcome. *svāgatam* स्वागतम्।
10. You are welcome (m°f°). स्वागतं ते/भवतः/भवत्याः। *svāgatam (m°f°) te / (m°) bhavataḥ / (f°) bhavatyāḥ.*
11. Please come in. कृपया अभ्यन्तरम् आगच्छतु। अन्तः आस्यताम्। *kṛpayā abhyantaram āgačchatu. antaḥ āsyatām.*
12. Have a seat. उपविशतु। *upaviśatu.*
13. Where should I sit? कुत्र उपविशानि? *kutra upaviśāni?*
22. Thank you very much. बहुशः धन्यवादाः। *bahuśaḥ dhanyavādāḥ.*
23. Best wishes for the New Year. नववर्षस्य शुभेच्छाः। *nava-varṣasya śubheccāḥ.*
24. See! I brought something special for you. पश्य! मया त्वदर्थं/भवते किमपि विशेषम् आनीतम्। अहं ते किमपि
111. It was good luck. सौभाग्यम् आसीत्। *saubhāgyam āsit.*
112. Good idea! साधु विचारः। *sādhu vicārah.*
113. Well done! साधु कृतम्। *sādhu kṛtam.*
114. Nice day! रमणीयं दिनम्। *ramaṇīyam dinam.*
115. It depends. सापेक्षम् इदम्। *sāpekṣam idam.*
116. See you पुनर् दर्शनाय। *punar darśanāya.*
117. Alright, OK, Well. अस्तु। *astu.* सम्यक्! *samyak!*
118. How surprising. *aho āścāryam.* अहो आश्चर्यम्।
119. where is my book? *mama pustakam kutra asti?* मम पुस्तकं कुत्र अस्ति? It is where your glasses are, please look. यत्र भवतः/भवत्याः उपनेत्रम् अस्ति तत्र एव तद् अस्ति, पश्यतु। *yatra bhavataḥ/bhavatyāḥ upanetram asti tatra eva tad asti, paśyatu.* You keep things at one place and search elsewhere. *tvam ekatra ekam sthāpayasi anyatra ca anveṣaṇam karoṣi.* त्वम् एकत्र एकं स्थापयसि अन्यत्र च अन्वेषणं करोषि।
122. Found it. *prāptam.* प्राप्तम्। Good! *samīcīnam.* समीचीनम्।

LESSON 20

GENERAL KNOWLEDGE

20.1 NAMES OF THE DAYS OF THE WEEK

The names of the seven days of the week are :

(1) Sunday	<i>Ravivārah</i>	<i>Ravivāsarah</i>	रविवारः	रविवासरः
(2) Monday	<i>Somavārah</i>	<i>Somavāsarah</i>	सोमवारः	सोमवासरः
(3) Tuesday	<i>Maṅgalvārah</i>	<i>Maṅgalvāsarah</i>	मंगलवारः	मंगलवासरः
(4) Wednesday	<i>Budhavārah</i>	<i>Budhavāsarah</i>	बुधवारः	बुधवासरः
(5) Thursday	<i>Guruvārah</i>	<i>Guruvāsarah</i>	गुरुवारः	गुरुवासरः
(6) Friday	<i>Śukravārah</i>	<i>Śukravāsarah</i>	शुक्रवारः	शुक्रवासरः
(7) Saturday	<i>Śanivārah</i>	<i>Śanivāsarah</i>	शनिवारः	शनिवासरः

There are 30 days in a month. मासे त्रिंशत् दिनानि सन्ति। There are two bi-weekly periods in each month, namely Kṛṣṇa-pakṣaḥ and Śukla-pakṣaḥ. प्रतिमासे द्वौ पक्षौ भवतः नामनी कृष्णपक्षः शुक्लपक्षः च। In each biweekly period there are 15 days. प्रतिपक्षे पञ्चदश तिथयः भवन्ति।

Their names : (1) प्रतिपदा (2) द्वितीया (3) तृतीया (4) चतुर्थी (5) पञ्चमी (6) षष्ठी (7) सप्तमी (8) अष्टमी (9) नवमी (10) दशमी (11) एकादशी (12) द्वादशी (13) त्रयोदशी (14) चतुर्दशी (15) अमावस्या अथवा पौर्णिमा।

20.2 NAMES OF THE MONTHS OF THE YEAR

The names of the twelve months are:

(1) March-April	<i>Cāitraḥ</i>	चैत्रः	(2) April-May	<i>Vaiśākhaḥ</i>	वैशाखः
(3) May-June	<i>Jyēṣṭhaḥ</i>	ज्येष्ठः	(4) June-July	<i>Āṣāḍhaḥ</i>	आषाढः
(5) July-August	<i>Śrāvaṇaḥ</i>	श्रावणः	(6) Aug.-Sept.	<i>Bhādrapadaḥ</i>	भाद्रपदः
(7) Sept.- Oct.	<i>Āśvinaḥ</i>	आश्विनः	(8) Oct.-Nov.	<i>Kārtikaḥ</i>	कार्तिकः
(9) Nov.-Dec.	<i>Mārgaśīrṣaḥ</i>	मार्गशीर्ष	(10) Dec.-Jan.	<i> Pauṣaḥ</i>	पौषः
(11) Jan.-Feb.	<i>Māghaḥ</i>	माघः	(12) Feb.-March	<i>Phālgunaḥ</i>	फाल्गुनः

THE SIX SEASONS :

(1) Spring	<i>Vasantaḥ</i>	वसन्तः	(2) Summer	<i>Grīṣmaḥ</i>	ग्रीष्मः
(3) Rainy-season	<i>Varṣā</i>	वर्षा	(4) Autumn	<i>Sharad</i>	शरद्
(5) Winter (Nov-Jan)	<i>Hemantaḥ</i>	हेमन्तः	(6) Winter(Jan-Mar)	<i>Sīśiraḥ</i>	शिशिरः

APPENDIX

1. THE TEN CONJUGATIONAL CLASSES OF VERBS

Roots of the verbs (*dhātavaḥ* धातवः), having aims of self service (*ātmanepadī* आत्मनेपदी), service to others (*parasmaipadī* परस्मैपदी) or dual service (*ubhayapadī* उभयपदी), are arranged under a group of Ten classes of Conjugations of Verbs (*ganāḥ* गणाः), namely :

*1st	भ्वादि *bhvādi	√भू-आदि	√bhū	(to be)	भवामि, भवसि, भवति
2nd	अदादि adādi	√अद्-आदि	√ad	(to eat)	अद्मि, अत्सि, अति
3rd	ह्वादि juhvādi	√हु-आदि	√hu	(to offer)	जुहोमि, जुहोषि, जुहोति
*4th	दिवादि *divādi	√दिव्-आदि	√div	(to shine)	दीव्यामि, दीव्यसि, दीव्यति
5th	स्वादि svādi	√सु-		(to bathe)	सुनोमि, सुनोषि, सुनोति
*6th	तुदादि *tudādi	√तुद्-		(to hurt)	तुदामि, तुदसि, तुदति
7th	रुधादि rudhādi	√रुध्-		(to inhibit)	रुणध्मि, रुणत्सि, रुणद्धि
8th	तनादि tanādi	√तन्-		(to spread)	तनोमि, तनोषि, तनोति
9th	क्र्यादि krayādi	√क्री-		(to buy)	क्रीणामि, क्रीणासि, क्रीणाति
*10th	चुरादि *cūrādi	√चूर्-आदि	√cūr	(to steal)	चोरयामि, चोरयसि, चोरयति

NOTES : Some people prefer using the numerical system (1st gaṇa, 2nd gaṇa etc.) for identifying the gaṇas, while others prefer their nominclature (ध्वादि, अदादि etc.)

- (i) The popular 10 classes of conjugations are divided in two GROUPS.
- (ii) roots of 1st, 4th, 6th and 10th class marked with * fall under the **FIRST GROUP** and
- (iii) the remaining roots of the 2nd, 3rd, 5th, 7th, 8th and 9th class fall under **SECOND GROUP**.
- (iv) Almost all roots are monosyllables, some of them are even uniletters (eg° √i, √ī, √u, √ṛ, √ṛ̥), most of them end in a consonant. Only just over a dozen are polysyllabic. eg° √apās, √āndol, √bhiṣaj, √cakās, √cūlump, √daridrā, √gaveśa, √hillol, √kumār, √kuṭumb, √lumāl, √oland, √palyul, √pampas, √prenkhol, √sabhaj, √sangrām, √vidamb.

THE PROCESS OF CONJUGATION

- (i) The process of attaching a tense terminations (लकारः) to an original basic verb root stems, to form a single worded verb, is called **conjugation**. The original basic form of the verb is called the **Verbal-root** or **Root-verb** (*dhātuh* धातुः) eg° √*bhū* (√भू) to become.
- (ii) A √verb undergoes modification before it takes a conjugational suffix (लकारः). The form of the √verb before it takes a suffix, is called **Verbal Base** (*āṅam* अङ्गम्)
- (iii) The initial vowel of the root verb is called the **Radical Vowel** (*maulik-svarah* मौलिकस्वरः). eg° ई of √ई; अ of √अद्

THE SECOND CLASS

adādiḥ gaṇaḥ अदादिः गणः।

The second class of the verbs is अदादि (*adādi*). The typical example of this class is root √अद् (√*ad* to eat), therefore, this class is called अदादि गणः (अद् + आदि = अदादि, *ad* अद् etc. class). There are 72 verbs in the अदादि (second) class.

The conjugations of the अदादि (2nd) class are simpler, because the अ विकरणम् added (between the root and tense suffix) in the भ्वादिः (1st) class is not added in this class.

Scheme of Conjugations for the Second Class - Root √अद् to eat

(1) Present Tense : लट् (सामान्य-वर्तमाने) <i>Parasmaipadī</i> :			He eats		
<u>Singular</u>	<u>Dual</u>	<u>Plural</u>	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
1p० अद्मि (मि)	अद्मः (वः)	अद्मः (मः)	<i>admi</i>	<i>advaḥ</i>	<i>admaḥ</i>
2p० अत्सि (सि)	अत्थः (थः)	अत्थ (थ)	<i>atsi</i>	<i>atthaḥ</i>	<i>attha</i>
3p० अत्ति (ति)	अत्तः (तः)	अदन्ति (अन्ति)	<i>atti</i>	<i>attaḥ</i>	<i>adanti</i>
(2) Past imperfect Tense : लङ् (अनद्य-भूते) <i>Parasmaipadī</i> :			He ate		
1p० आदम्	आद्व	आद्व	<i>ādam</i>	<i>ādva</i>	<i>ādma</i>
2p० आदः	आत्तम्	आत्त	<i>ādaḥ</i>	<i>āttam</i>	<i>ātta</i>
3p० आदत्	आत्ताम्	आदन्	<i>ādat</i>	<i>āttām</i>	<i>ādan</i>
(3) Perfect Past Tense : लिट् (परोक्ष-भूते) <i>Parasmaipadī</i> :			He had eaten		
1p० जघास	जक्षिव	जक्षिम	<i>jaghās</i>	<i>jakṣiva</i>	<i>jakṣima</i>
2p० जघसिथ	जघथुः	जक्ष	<i>jaghasitha</i>	<i>jaghathuḥ</i>	<i>jakṣa</i>
3p० जघास	जक्षतुः	जक्षुः	<i>jaghāsa</i>	<i>jakṣatuḥ</i>	<i>jakṣuḥ</i>
(4) Indefinite Past Tense : लुङ् (दूरवर्ति-भूते) <i>Parasmaipadī</i> :			He had eaten		
1p० अघसम्	अघसाव	अघसाम	<i>aghasam</i>	<i>aghasāva</i>	<i>aghasāma</i>
2p० अघसः	अघसतम्	अघसत	<i>aghasaḥ</i>	<i>aghasatam</i>	<i>aghasata</i>
3p० अघसत्	अघसताम्	अघसन्	<i>aghasat</i>	<i>aghasatām</i>	<i>aghasan</i>
(5) Definite Future : लुट् (सामान्य-भविष्यति) <i>Parasmaipadī</i> :			He will eat		
1p० अत्तास्मि	अत्तास्वः	अत्तास्मः	<i>attāsmi</i>	<i>attāsvaḥ</i>	<i>attāsmah</i>
2p० अत्तासि	अत्तास्थः	अत्तास्थ	<i>attāsi</i>	<i>attāsthaḥ</i>	<i>attāstha</i>
3p० अत्ता	अत्तारौ	अत्तारः	<i>attā</i>	<i>attārau</i>	<i>attārah</i>
(6) Indefinite Future : लृट् (अपूर्ण-भविष्यति) <i>Parasmaipadī</i> :			He shall eat		
1p० अत्स्यामि	अत्स्यावः	अत्स्यामः	<i>atsyāmi</i>	<i>atsyāvaḥ</i>	<i>atsyāmah</i>
2p० अत्स्यसि	अत्स्यथः	अत्स्यथ	<i>atsyasi</i>	<i>atsyathaḥ</i>	<i>atsyatha</i>
3p० अत्सति	अत्सतः	अत्स्यन्ति	<i>atsyati</i>	<i>atsyataḥ</i>	<i>atsyanti</i>
(7) Conditional Mood : लृङ् (भविष्यति क्रियातिपत्तौ) <i>Parasmaipadī</i> :			If he eats		

THE TENTH CLASS

śurādih gaṇah चुरादिः गणः।

The tenth class is चुरादि (*śurādi*) class. The typical example is root √चुर् (√*śur* to steal). There are 411 verbs in the चुरादि (tenth) class.

- (i) If the middle vowel in a चुरादि verb has a short vowel such as इ, उ or ऋ, it takes *guṇa* (= ए, ओ, अर्) eg° (1) चुर् + गुण = च् + उ + अ + र् = चोर्।
- (ii) If the root verb ends in इ, उ or ऋ vowel, this इ उ ऋ vowel receives *vr̥ddhi*. eg° (2) ली + वृद्धि = लै + इ = लाय्। (3) यु + वृद्धि = यौ + इ = याव्। (4) वृ + वृद्धि = वृ + इ = वार्।
- (iii) Then all चुरादि verbs take णिच् suffix, of which ण् and च् get dropped and only इ gets added. eg° (1) चोर् + णिच् = चोर् + णिच् - ण् - च + इ = चोरि। (2) लाय् + णिच् = लायि। (3) याव् + णिच् = यादि। (4) वार् + णिच् = वारि।
- (iv) This modified root verb then undergoes संज्ञा (modification) eg° (1) चोरि = चोरय्। (2) लायि = लायय्। (3) यादि = यादय्। (4) वारि = वारय्। It forms the **verbal base**.
- (v) This verbal base receives अ विकरणम् in the Present (लट्), Imperfect past (लङ्), Imperative (लोट्) and Potential (विधि) tenses. eg° चोरय् + अ = चोरय।
- (vi) But, in Past indefinite tense (लुङ्), the root undergoes duplication and modification.
- (vii) *Vikaraṇa* अ is then added before adding the tense suffix. चोरय् + अ = चोरय
- (viii) This *vikaraṇa* अ becomes आ before the tense suffixes that begin with म or व। चोरय → चोरया + मि = चोरयामि, चोरयावः चोरयामः।
- (ix) This *vikaraṇa* अ is dropped before tense suffixes that begin with म् and व्। eg° अ। चोरय → चोरय + अन्ति = चोरयन्ति

Scheme of Conjugations for the Tenth Class - Root √चुर् to steal

(1) Present Tense : लट् (सामान्य-वर्तमाने) *Parasmaipadī* : He steals

Singular	Dual	Plural	Singular	Dual	Plural
1p° चोरयामि (यामि)	चोरयावः (यावः)	चोरयामः (यामः)	śorayāmi	śorayāvaḥ	śorayāmaḥ
2p° चोरयसि (यसि)	चोरयथः (यथः)	चोरयथ (यथ)	śorayasi	śorayathaḥ	śorayatha
3p° चोरयति (यति)	चोरयतः (यतः)	चोरयन्ति (यन्ति)	śorayati	śorayataḥ	śorayanti

(2) Past imperfect Tense : लङ् (अनद्य-भूते) *Parasmaipadī* : He stole

1p° अचोरयम्	अचोरयाव	अचोरयाम	aśorayam	aśorayāva	aśorayāma
2p° अचोरयः	अचोरयतम्	अचोरयत	aśorayaḥ	aśorayatam	aśorayata
3p° अचोरयत्	अचोरयताम्	अचोरयन्	aśorayat	aśorayatām	aśorayan

(3) Perfect Past Tense : लिट् (परोक्ष-भूते) *Parasmaipadī* : He had stolen

1p° चोरयामास	चोरयामासिव	चोरयामासिम	śorayāmāsa	śorayāmāsiva	śorayāmāsima
2p° चोरयामासिथ	चोरयामासथुः	चोरयामास	śorayāmāsitha	śorayāmāsathuḥ	śorayāmāsa

2. CHARTS of CASES

(1) MASCULINE NOUN ENDING IN (a) अ (राम) Rāma (Gītā 10.31)

CASE-विभक्ति	Singular	Dual	Plural
(1st) Nominative -	रामः	रामौ	रामाः
(2nd) Accusative (to, what?)	रामम्	रामौ	रामान्
(3rd) Instrumental (with, by)	रामेण	रामाभ्याम्	रामैः
(4th) Dative (for, to)	रामाय	रामाभ्याम्	रामेभ्यः
(5th) Ablative (from. than)	रामात्	रामाभ्याम्	रामेभ्यः
(6th) Possessive (of)	रामस्य	रामयोः	रामाणाम्
(7th) Locative (in, on)	रामे	रामयोः	रामेषु
Vocative (address)	राम	रामौ	रामाः

(2) NEUTER NOUN ENDING IN (a) अ (वन) forest

(1st) Nominative -	वनम्	वने	वनानि
(2nd) Accusative (to, what?)	वनम्	वने	वनानि
(3rd) Instrumental (with, by)	वनेन	वनाभ्याम्	वनैः
(4th) Dative (for, to)	वनाय	वनाभ्याम्	वनेभ्यः
(5th) Ablative (from. than)	वनात्	वनाभ्याम्	वनेभ्यः
(6th) Possessive (of)	वनस्य	वनयोः	वनानाम्
(7th) Locative (in, on)	वने	वनयोः	वनेषु
Vocative (address)	वन	वने	वनानि

(3) FEMININE NOUN ENDING IN (ā) आ (माला) necklace

CASE-विभक्ति	Singular	Dual	Plural
(1st) Nominative -	माला	माले	मालाः
(2nd) Accusative (to, what?)	मालाम्	माले	मालाः
(3rd) Instrumental (with, by)	मालया	मालाभ्याम्	मालाभिः
(4th) Dative (for, to)	मालायै	मालाभ्याम्	मालाभ्यः
(5th) Ablative (from. than)	मालायाः	मालाभ्याम्	मालाभ्यः
(6th) Possessive (of)	मालायाः	मालयोः	मालानाम्
(7th) Locative (in, on)	मालायाम्	मालयोः	मालासु
Vocative (address)	माले	माले	मालाः

(4) MASCULINE NOUN ENDING IN (i) इ (कवि) poet (Gītā 10.39)

(1st) Nominative -	कविः	कवी	कवयः
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3. RATNAKAR'S CHART OF PARTICIPLES

ADJECTIVES AND INDECLINABLES

(1) ADJECTIVE PARTICIPLES

<u>Participle</u>	<u>Suffix</u>	<u>Example - root verbs √कृ √लभ्</u>
1. Past Passive Participle	त (क्त)	कृत (done, has been done)
2. Past Active Participle	तवत् (क्तवतु)	कृतवत् (has done)
3. Present Active Participle	अत् (शतृ)	कुर्वत् (doing, while doing, doer)
4. Present Active Participle	आन (शानच्)	कुर्वाण (doing)
5. Present Active Participle	मान (शानच्)	लभमान (getting)
6. Present Passive Participle	यमान (शानच्)	क्रियमाण (being done)
7. Potential Passive Participle	तव्य (तव्यत्)	कर्तव्य (ought, fit to be done)
	अनीय (अनीयर्)	करणीय (ought, fit to be done)
	य (यत्)	कार्य (ought, fit to be done)

(2) INDECLINABLE PARTICIPLES

<u>Participle</u>	<u>Suffix</u>	<u>Example - root verbs √कृ √लभ्</u>
8. Indeclinable Past Participle (without a prefix, Gerund)	त्वा (क्त्वा)	कृत्वा (having done)
9. Indeclinable Past Participle (with a prefix)	य (ल्यप्)	अनुकृत्य (having done accordingly)
10. Infinitive of Purpose	तुम् (तुमुन्)	कर्तुम् (for doing)

4. TENSES AND MOODS OF COMMON VERBS

तिङन्तप्रकरणम् ।

2p √as (√अस्) to be

Present Tense (लट्)

अस्मि	स्वः	स्मः
असि	स्थः	स्थ
अस्ति	स्तः	सन्ति

Past Tense (लङ्)

आसम्	आस्व	आस्म
आसीः	आस्तम्	आस्त
आसीत्	आस्ताम्	आसन्

Future Tense (लृट्)

भविष्यामि	भविष्यावः	भविष्यामः
भविष्यसि	भविष्यथः	भविष्यथ
भविष्यति	भविष्यतः	भविष्यन्ति

Imperative mood (लोट्)

असानि	असाव	असाम
एधि	स्तम्	स्त
अस्तु	स्ताम्	सन्तु

Potential mood (विधिलिङ्)

स्याम्	स्याव	स्याम
स्याः	स्यातम्	स्यात
स्यात्	स्याताम्	स्युः

6p/1s (√इष्) to desire

Present Tense (लट्)

इच्छामि	इच्छावः	इच्छामः
इच्छसि	इच्छथः	इच्छथ
इच्छति	इच्छतः	इच्छन्ति

Past Tense (लङ्)

ऐच्छम्	ऐच्छाव	ऐच्छाम
ऐच्छः	ऐच्छतम्	ऐच्छत
ऐच्छत्	ऐच्छताम्	ऐच्छन्

Future Tense (लृट्)

एषिष्यामि	एषिष्यावः	एषिष्यामः
एषिष्यसि	एषिष्यथः	एषिष्यथ

एषिष्यति एषिष्यतः एषिष्यन्ति

Imperative mood (लोट्)

इच्छानि	इच्छाव	इच्छाम
इच्छ	इच्छतम्	इच्छत
इच्छतु	इच्छताम्	इच्छन्तु

Potential mood (विधिलिङ्)

इच्छेयम्	इच्छेव	इच्छेम
इच्छेः	इच्छेतम्	इच्छेत
इच्छेत्	इच्छेताम्	इच्छेयुः

10p √kath (√कथ्) to tell

Present Tense (लट्)

कथयामि	कथयावः	कथयामः
कथयसि	कथयथः	कथयथ
कथयति	कथयतः	कथयन्ति

Past Tense (लङ्)

अकथयम्	अकथयाव	अकथयाम
अकथयः	अकथयतम्	अकथयत
अकथयत्	अकथयताम्	अकथयन्

Future Tense (लृट्)

कथयिष्यामि	कथयिष्यावः	कथयिष्यामः
कथयिष्यसि	कथयिष्यथः	कथयिष्यथ
कथयिष्यति	कथयिष्यतः	कथयिष्यन्ति

Imperative mood (लोट्)

कथयानि	कथयाव	कथयाम
कथय	कथयतम्	कथयत
कथयतु	कथयताम्	कथयन्तु

Potential mood (विधिलिङ्)

कथयेयम्	कथयेव	कथयेम
कथयेः	कथयेतम्	कथयेत
कथयेत्	कथयेताम्	कथयेयुः

1p √krīḍ (√क्रीड्) to play

Present Tense (लट्)